

ORIGINAL COMMUNICATIONS.

HAHNEMANN'S PLACE IN MEDICINE.

THE OPENING LECTURE BY DR. J. H. CLARKE TO THE
SUMMER COURSE OF LECTURES DELIVERED AT THE
LONDON HOMŒOPATHIC HOSPITAL.

EVERYTHING in nature, man himself included, has a visible and an invisible side—a limited form and an infinite spirit. The spirit of magnetic iron is made apparent, extending beyond the limits of its form, when you see it reaching out for any stray bits of its own kind within its range and drawing them to itself. You can see the spirit of a piece of amber, or of your vulcanite pen-holder, reaching out for and picking up scraps of blotting paper and other light articles, especially after you have encouraged it by giving it a brisk rub on your coat. You have seen a column of dust rise up from a road and move away and presently disappear in a neighbouring field. The proportion between the visible part of the human or any other living form and the invisible forces acting on and through it, and holding it together is something like that of the visible particles of dust in the eddy of wind compared with the entire body of the invisible atmosphere, a tiny vortex of which raised and held the particles together.

Hahnemann's great achievement in the world of medicine is—that he discovered a method of extracting and preserving the invisible essences or powers of things animate and inanimate, that he made them speak an intelligible language, and by teaching us how to read their language made it possible for us to use their unseen powers with precision in the healing of sick men and animals. Hahnemann's "Materia Medica" consists of a record of all that these powers have uttered in the shape of sensations and symptoms when brought into contact with, or introduced into, living forms. It is in this respect that Hahnemann's "Materia Medica" is so utterly unlike other works which we have been used to under that name. The name is not exactly incorrect

but I must own, it is somewhat annoying to have to re-shape one's notion of what a materia medica ought to be in order to make it capable of taking in and holding the new wine which Hahnemann pours into it. However, there it is : Hahnemann might have called it " The Language of Flowers and Other Things " and then, perhaps some people might not have been so much annoyed with him as they were and still are.

But not only did Hahnemann reveal the inner, hidden powers of things, he incidentally proved their *infinity*. He did not do it on purpose ; in fact, he actually jibbed, at his own discovery, as I shall show you just now, but he did it all the same—or his followers did it for him, which amounts to the same thing. This revelation was made through Hahnemann's discovery that by a graduated attenuation of substances remedial powers were not lost, were even increased, and new powers were brought into activity. By his centesimal method, making the degree of attenuation two decimal points at each remove, he carried his attenuations as far as the thirtieth, or sixty decimal places. This degree he marked " X," and said, thus far and no farther—" the thing must stop somewhere." Here was Hahnemann's mistake :—*the thing does not stop anywhere !* He had no more right to put a limit at this end than his contemporaries had at the other. And soon the proof was forthcoming, for there arose Boenninghausen with his 200ths, Lux and Jenichen with their 1000ths, Lippe, Fincke and, finally, our own Skinner with their millionths, to prove that there is no limit to anything in nature, and that however far the attenuation is carried the power remains and answers truly to the call of the provings.

You know there are gifted persons who can talk to the spirits of the streams hidden away under the ground, and by their sensations can map out the course of these streams. The only method which other people possess is the laborious one of digging wells and driving down pipes. Hahnemann's work has made it possible for anyone to become—not a water-diviner, but—a medicine-diviner. He has liberated all who care to be free from the thralldom of academic tradition, and opened the door to a knowledge of that which actually is. Most people

prefer to take their ideas second-hand, or one-hundred and second-hand. But they need not remain within the prison-bars of authority and tradition now that Hahnemann has unlocked all the doors.

It may astonish some to hear that plants and minerals have minds of their own as well as animals and men, and that these are just as real and just as invisible as our own minds. Dr. Goldsborough will show you that plants and minerals can affect our minds very definitely, and they could not do so if they had not corresponding mindstuff in them. It was one of the greatest strokes of genius on the part of Hahnemann that he demonstrated the suicidal mind of gold, the peevish ill-humour of Chamomilla, the deadly fear of Aconite, the tearfulness of Pulsatilla, the restlessness and anguish of Arsenic, the violence of Staphisagria and the rest. And it was a further proof of his genius that he saw and insisted on the importance in a case of bodily disease of matching the mental symptoms of the patient with the mentality of the remedy.

Of course, if there are no strongly marked mental peculiarities in a case there will be no need to trouble about them in looking for a remedy. While on this topic I may mention another point of great importance in matching symptoms, the significance of which will be more apparent later on—I mean the specific *locality* of pains and symptoms. Very often such pains are found distant from the seat of the trouble as, for example, the pain about the lower angle of the right scapula and under the right scapula of Chelidonium. In the case of the patient and of the drug the pain has nothing to do with the scapula itself except as a signal of distress, but in nine cases out of ten if this symptom is a strongly marked feature Chelidonium will cure without troubling much about the rest of the symptoms.

To take another example. A patient of mine, a single lady passing through the climacteric was suddenly awakened from sleep one night by intense pain in her right eye. She was at her home in the country at the time, and very wisely consulted the best ophthalmologist in the neighbourhood, who diagnosed “commencing glaucoma,” prescribed eserine drops, and gave some very

wise directions about saving the eyes. Since reading gave her great pain she was glad enough to follow his directions, and as he prescribed nothing internally she applied to me. Looking up Kent's Repertory for pains in the right eye, *Comocladia* is found more strongly marked than any other remedy, and this the "*Materia Medica*" amply confirms. *Comocladia* was therefore prescribed in the third attenuation night and morning, and very soon improvement appeared in eye and head symptoms and also in the joints, for the patient had pains in the ankles, and *Comocladia* belongs to the *Rhus* family. The same remedy was continued in varying potencies, and four months later the patient saw the oculist again who then pronounced that if he had not known of the symptoms he would have said that the sight was perfectly normal ;—which was evidence enough of remedial action for me.

Another patient, also a lady, who consulted me about other troubles, mentioned that she had at times severe attacks of headache in the right temple. She had had a blow in that region six years before in a motor accident. The pain was focussed all round the right eye and was as if the eye was being gouged out. The eye was blood-shot in the attacks. I gave her *Comocladia* 1 in discs to keep by her and take one every half hour in case of an attack. The locality being strongly marked, the remedy was not in the least disturbed by the fact that the nosology was different in the two cases, and it again acted promptly. The patient owned that I was "good at headaches" whatever I might be in regard to some other complaints !

It is in having provided a complete code or system for finding the specific remedy for any and every case that Hahnemann is distinguished from his great forerunners. For, of course, Hahnemann did not discover that invisible medicinal powers exist ; but he was the first to decipher their language and lay it open for the reading of all. But there have been those whose inner perception of things has been so clear that they were able to effect cures without the aid of symptom-lists and repertories.

You remember that all the plants and animals were paraded before Adam—and Adam, as I take it, is Man

in the abstract—and that he gave them all their names. Now when you give a thing a “ name ” you describe its character and qualities. Adam has still the world of Nature spread out before him, and is still busy giving names to animals, plants and things. When he gave to *Beliis perennis* the name of “ Day’s Eye ” he named it correctly, like the Poet that he is, from its visible property of closing its petals at sunset and opening them at sunrise. But that is not its only name, and it was as “ Doctor ” Adam, who could see the invisible powers within, the inner signature, that he named it “ Bruise-wort,” and again named it correctly, for it is one of our chief native vulneraries.

The greatest of Hahnemann’s forerunners in the art of naming remedies was Theophrast von Hohenheim, called also Paracelsus. Burnett used to say that Hahnemann did not give to Paracelsus as much credit as was his due. I am disposed to think that Burnett was right, and many a useful bit of Paracelsian practice will be found in Burnett’s works, and after him in my Dictionary of *Materia Medica*. But Hahnemann needs no excuses from me ; he has done quite enough ; some think too much ! Still there are channels besides that of provings through which the truth about medicinal action may be reached, and there is much that may be learned at the present day from Paracelsus who lived nearly three centuries before Hahnemann. It has taken more than a century to get Hahnemann squarely landed in the estimation of the public. It may take another century to get him “ recognised ” in the world of academic medicine, and perhaps still another three centuries before Paracelsus comes into his own. There is no sort of hurry in matters of this kind. Paracelsus was just as strong as Hahnemann in denouncing the treatment of the *names* of *diseases*. He wrote : “ A natural and true physician says, this is *morbis terebinthinus*, that is *morbis helleborinus*, etc. ; not that is rheuma, coryza, catarrh. These (nosological) names do not proceed from medical (*i.e.* curative) knowledge ; for similars must be compared with similars in names ; from this comparison proceed the cures.” As we say now, this is a *Lycopodium* case, that a *Sulphur* case, etc. And further,

Paracelsus writes “ Nullo nodo curatur morbus per contraria, sed quolibet suo simili.” And again, “ Sic similia ad similia addiderunt, et similia similibus curantur.” Hippocrates had said something of the same kind. But this in no way detracts from the originality of Hahnemann who has given us a complete system of cure by similars. There is no reason why we should limit ourselves to any man’s system. In the end we have each of us to create a system for our own use out of our individual capacity for digesting the gifts and systems of other men. In other words, each must work according to his own inborn genius. Every one of us—even the youngest—will meet some cases that he and he alone can cure, and Providence will bring these cases his way. Neither Hahnemann’s system nor anybody else’s will work of itself.

The sayings of Paracelsus quoted above are taken from a small and very important work by A. A. Ramseyer on “ Rademacher’s Universal and Organ Remedies ” published by Boericke and Tafel in 1909. Rademacher was in a sense a disciple of Paracelsus and also a contemporary and admirer of Hahnemann. But as Rademacher (or his translator) points out the Paracelsian and the Hahnemannian notions of “ similars ” were not quite identical. Nor is the “ locality ” correspondence of Hahnemann quite the same as the “ organ ” correspondence of Rademacher. Both are of great value, and here is a case in which I made use of the latter.

In the spring of 1919, I was called hurriedly to see a patient of mine of some forty years standing who was bringing up large quantities of dark clotted blood. He had been coughing up a little for several days, but it had not disturbed him until that morning when he brought up about a pint. There was no difficulty in finding where the blood came from ; the right apex was dull and there were copious moist sounds there. But the curious point was that the patient did not feel at all ill, and there was no temperature. He is a very gouty subject and I came to the conclusion that the centre of the mischief was to be found elsewhere and my suspicion fell on the spleen and liver for which he had for some consecutive seasons before been through a course at Aix-les-bains.

Recollecting that *Carduus Marianus* has hæmorrhages of many kinds, including hæmoptysis, and that it is one of the organ remedies of Rademacher associated with the spleen and liver, I ordered this in ten drop doses of the mother tincture every four hours. There was no more hæmorrhage and the next day the lung had cleared and the patient was practically well. The next time I saw the patient was about a year later when I met him in the street. I have no doubt that Dr. Weir would have found a remedy by the aid of Kent, but I didn't happen to have a copy with me on that day.

Incidentally I may mention that Rademacher gives a very valuable hint for finding the actual origin of some abdominal troubles. A number of organs or parts may be affected at one and the same time. How are we to decide which is the primary offender? He says, we must notice where the least remnant of pain lingers at the end of an attack; it is here that the primarily affected organ will generally be found.

Yet another avenue through which the "name" or the powers of a remedy may be found is that opened up by Schoessler with his Biochemic theories. On the principle of including all that is—in contradistinction to theories not based on experience—I have put all I know of all these side-lines into my Dictionary, and thanks again to Hahnemann, he has provided us in his schematic arrangement of symptoms with a perfect vehicle for holding them all, and holding them mobilised for action. That is because his work is based on reality and will never be obsolete however much it may be added to.

Each of these representatives of Adam—Paracelsus, Hahnemann, Rademacher, Schoessler—in their different ways proved themselves successful "namers" of remedies; and I have even had the privilege of seeing Adam at work on the task. His other name in this instance was Robert Thomas Cooper. I have often gone with him round the beds at Kew where plants are all arranged in their natural orders and have heard him tell off plant after plant, like any water-diviner, for what its hidden virtues—that is, hidden from me but not from him—might be.

I will give you one example of what Cooper could do with an unproved remedy. Dining with him one evening there was a vase containing Star of Bethlehem flowers on the table, and I asked him, half-jestingly, what he was doing with those. He laughed, and said nothing. It turned out afterwards that he was not quite ready to tell—he was just testing his intuitions. He had given a single dose to a man who had been sent out of hospital with a certificate to say that, after an exploratory operation, cancer of the stomach had been disclosed and that the case was inoperable. Two or three unit doses of the tincture of *Ornithogalum* cured the case, and as I saw the patient myself I was able to verify the result. The details can be found in my Dictionary, so I need not repeat them here. But I may add this : though not a diviner myself, I have the wit to recognise Vision in others. In the case of a young woman affected with cancer of the cœcum I have repeated this experience of Cooper's. There had been in her case also an exploratory operation and the condition was found to be inoperable, and she also was cured with a few unit doses of *Ornithogalum* ^φ. In neither of these cases had the lumen of the intestinal tract been interfered with.

Here is a non-malignant case. The other day I was asked to see an American lady, who had a very redundant and deeply looped transverse colon and a stomach one end of which was in the region of the cœcum. This had all been carefully mapped out by X-rays. The discomforts arising from this state of things reminded me vividly of the symptoms recorded in the pathogenesis of *Ornithogalum*, compiled by Cooper and myself. I prescribed *Ornith.* 3 every three hours, and the next time I saw the patient she signified the result by saying she wanted “ a ton of those powders to take with her to the Continent.” So you see *Ornithogalum* is quite indifferent as to whether we call a case malignant or not so long as its own particular indications are present. As for the therapeutics of malignant disease, you will hear all about that from Dr. Burford in due course, and I will not trespass on his preserves. The Star of Bethlehem is now a fixed star of great magnitude in the Homœopathic Firmament.

Now a further word about “Signatures.” It will be remembered that many of the remedies in the Homœopathic “Materia Medica” have some distinguishing external mark about them suggesting their therapeutic uses. I may mention the fruit of the Horse Chestnut and the root of the Lesser Celandine, *Ranunculus Ficaria*, and their use in cases of hæmorrhoids as examples. But there is more in the doctrine of Signatures than this. It is the *invisible* “Signature” which is of Chief moment.

Paracelsus said “God does not make clothes for men, but he gives them a tailor.” The “clothes” Paracelsus alluded to are, of course, the forms, or bodies, which our spirits are dressed in, and by the “tailor” he meant the constructive powers in Nature. The form of each man is the vehicle of his spirit and of all his powers, and it is this high function which makes it worth spending a life’s devotion in the work of keeping these forms in harmonic working order, or health. A man’s body is not only his spirit’s vehicle, it is his “Signature.” Like man everything else in nature has its signature, and Paracelsus has something very striking to say on this head which bears on the work of Hahnemann.

“Magic inventrix,” he writes, “finds everywhere what is needed, and more than will be required. The *soul* does not perceive the external or internal *physical* construction of herbs and roots, but it *intuitively perceives* their *powers and virtues*, and recognises at once their *Signatum*.”

“This signatum (or signature) is a certain organic or vital activity, giving to each natural object (in contradistinction to artificially-made objects) a certain similarity with a certain condition produced by disease, and through which health may be restored in specific diseases of the diseased part.

“This signatum is often expressed even in the exterior form of things, and by observing that form we may learn something in regard to their interior qualities *even without using our interior sight*. We see that the internal character of a man is often expressed, even in the manner of his walking and the sound of his voice. Likewise the hidden character of things is to a certain extent expressed in their outward forms. As long as man remained in a

natural state he recognised the signatures of things and knew their true character ; but the more he became captivated by *illusive* external appearances, the more this power became lost."

Now it is just this lost vision which Hahnemann has restored to mankind. His method of testing the internal invisible characters of plants and minerals in the alembic of the human body has brought us again the vision of natural fact stripped of all vain theorising and so-called " explanations " which do anything but explain.

People forget that Vision must come before comprehension. You must perceive a thing before you can intellectually grasp it. Where vision is absent, reason is helpless and logic a delusion and a snare.

Having said this much by way of introducing this Post-graduate Course of Lectures and Demonstrations, my parting advice to you is this—Forget all about it for the next fortnight. Your instructors have all something to give you from their own life's experience, and whilst listening to each one of them put everything else—and every other lecturer—out of your minds. And, further, don't criticise or try to explain to yourselves the instruction you imbibe until you are quite sure that you see with the vision of your instructor.

When Dr. Weir is instructing you on the Essentials of Prescribing, give your full attention to the use of Repertory and Materia Medica ; for by Repertory spade-work you have the most fruitful line of access to the remedy you are in search of. I may tell you that I have worn the covers off one copy of Kent, and there is no book on my shelves in more constant use than Kent. But, unfortunately, repertories won't go into waistcoat pockets, so you will have to trust sometimes to your intuitions, which take up no space at all.

When the course is over, you can test all you have learnt in the crucible of your own practice. That is the stomach in which every bit of the daily Bread of Knowledge has to be digested and turned into your own spiritual blood and bones. No matter how bounteous the banquet may be, that bit of alchemy every man must do for himself.